Ibn Malik Publications

REMOVAL OF DOUBTS

DIFFERENCE BETWEEN BARA'AH & TAKFIR

IBRAHIM AABAN IBN MALIK

IBN MALIK - PUBLICATION

Takfir

Qadi ‘Iyad (rahimahullah) Said, “Title: A Chapter in Clarifying Sayings That Are To Be Considered Kufr, Disputed To Be Kufr, and What is Not Kufr. Know, that verifying this chapter and clarifying the ambiguity in it is to be taken from the Shar’ (i.e., the Shari‘ah), the ‘aql has no part in it.”
{Ash-Shifa bi-Ta’rif Huquq al-Mustafa, v. 2, p. 282}

Shaykhul-Islam ibn Taymiyyah (rahimahullah) said, “Takfir is a hukm shar‘i which renders someone’s wealth permissible to take, his blood permissible to shed, and sentencing one with abiding in the Fire. Thus it is taken how the rest of the shar‘i rulings are taken.”
{Bughyah al-Murtad, p. 345}

And he (rahimahullah) said, “Indeed, kufr and fisq are shar‘i rulings; they are not like those matters which are established by the ‘aql. The kafir is whoever Allah and His messenger said is a kafir, and the fasiq is whoever Allah and His messenger said is a fasiq, just as the believer and Muslim is whoever Allah and His messenger said is a believer and Muslim…” Until he said, “So this issue, all of it, is established by theShar’.”
{Minhaj as-Sunnah an-Nabawiyyah, v. 5, p. 92}

And he (rahimahullah) said, “Iman and kufr are from those rulings which are established by the Message, and it is by shar‘i evidences that distinguish between the believer and the kafir, not the intellectual proofs.”
{Majmu’ al-Fatawa, v. 3, p. 328}

Ibnul-Qayyim (rahimahullah) said,
[Placing] kufr is the right of Allah then rasuluhu (His messenger)…
Established by the texts not by the saying of fulan (so-and-so)…
Whoever the Lord of creation and ‘abduhu (His slave)… Described as a kafir, then he is a possessor of kufran.”
{Al-Kafiyyah ash-Shafiyyah, p. 858}

Ibn Wazir as-San‘ani (rahimahullah) said, “The evidence for kufr and fisq are not taken except by the explicit revealedtexts, and there is no dispute regarding that.”
{Al-‘Awasim min al-Qawasim, v. 4, p. 179}

Imam Muhammad ibn Nasr al-Marwazi narrated from a group of people of hadith that they said,
It is clear that knowledge of Allah is iman and ignorance of Him is kufr. Similarly, fulfilling the obligations is iman but being ignorant of them before they are revealed is not kufr…Whoever rejects and denies these obligations now has disbelieved in the information revealed by Allah. But a Muslim who does not have knowledge of the revealedbtexts of Allah is not regarded as a kafir, and ignorance of Allah, in any case, is kufr whether before or after the khabar (revealed texts).
{Ta’dhim Qadar as-Salah, v. 2, p. 520}

Ibn Hazm (rahimahullah) in Al-Fasl fi al-Milal wal Ahwa wan-Nahl (v. 3, p. 126) cited a consensus that the labels of kufr and shirk are from the shar‘i labels. Shaykhul-Islam ibn Taymiyyah (rahimahullah) himself even stated,

Indeed, the label of ‘Muslim,’ ‘Yahudi,’ ‘Nasrani,’ and its like from the asma ad-Din (labels of the Din) hangs upon a ruling based upon the person’s belief, intention, saying, or action…

Every ruling dependent upon the asma ad-Din, such as ‘Islam,’ ‘iman,’ ‘kufr,’ ‘riddah,’ ‘tahawwud’ (becoming a Jew), ‘tanassur’ (becoming a Christian), is affirmed for whomever meets the description of what that [label] implies, and the nature of a person being from the mushrikin or from Ahlul-Kitab is from this aspect.
{Majmu’ al-Fatawa, v. 35, p. 226}

Sheikh Islam Ibn Taymiyah (R.H) said: “With regard to takfeer (judging someone to be a Kafir), the correct view is that a member of the Ummah of Muhammad who strives to reach the truth concerning a certain issue, but reaches the wrong conclusion, is not to be deemed a Kafir, rather he will be forgiven for his mistake. But the one who understands the message brought by the Messenger, but deliberately goes against the way of the Messenger after true guidance has become clear to him, and follows a path other than that of the believers, is a kaafir. The one who follows his whims and desires and fails to seek the truth and speaks without knowledge is a disobedient sinner, and may be a faasiq, but he may have some good deeds that outweigh his bad deeds.
{Majmoo’ al Fataawa (12/180)}

Bara'ah

Shaykhul-Islam ibn Taymiyyah (rahimahullah) said, “Bara’ah goes against wilayah, and the asl of bara’ah is hatred, and theasl of wilayah is love. This is due to the fact that the reality of tawhid is one does not love except for the sake of Allah and what Allah loves, and does not hate except for the sake of Allah.”
{Majmu’ al-Fatawa, v. 10, p. 465}

Shaykh Hamad ibn ‘Atiq (rahimahullah) said, “Know, that although hatred hangs and is related to the heart, it does notbenefit until its traces and signs appear. And that will not be until animosity and cutting of relations is paired with it. With that both the animosity and hatred become manifest, while if muwalah and relations continue, then it is an indicator of thelack of hatred
{Sabil an-Najah wal-Fikak, p. 44-45}

Shaykh Hamud ibn ‘Uqla (rahimahullah) replied when asked about the meaning of al-bara,
The linguistic definition of al-bara: it is verbal known for bari, meaning, to cut off… What is intended here by “cut off” is to cut off ties with the kufar. Thus one does not love them, does not support them, and does not reside in their lands….
Bara in the Shar’ means to stay far away, to be free of, and to have enmity. Like how it is said ‘bara wa tabarra’u minal-kuf ar’ when he cuts off ties between him and them, so he does not befriend them, lovebthem, rely on them, or seek aid from them.

Conclusion

Position of Takfir in the Din has been fixated and the speech of the people of knowledge in this Regard is clear. Takfir is a hukm shar'i known only by the Revelation. & What is meant by bara'ah is the foundational aspect of it present invthe heart, and it is hating and having animosity towards those who commit shirk due to their shirk, not following their whims, not allying with them, and staying away from agreeing with them in their shirk.

Shaykh 'Abdul-Latif ibn 'Abdir-Rahman Al ash-Shaykh (rahimahullah) said, "The issue of manifesting animosity differs from the issue of having the presence of animosity [in the heart]. For the first, there is an excuse for the one who is weak or in fear due to His (ta'ala) saying, "except if you fear a danger from them." The second, there is no alternative (i.e., no excuse/it is a must), because it enters into kufr bit-taghut; there is a direct connection between it and between loving Allah and His messenger that a believer can not do without."

{Ad-Durar as-Saniyyah, v. 8, p. 259}

Its meaning: the tawhid of Allah, to love tawhid and approve of it, to ally with its people, and to disapprove of shirk, to stay away from it, and to oppose its people.

Ibnul-Qayyim (rahimahullah) said, “Know, that if the goodness of tawhid and the vilification of shirk is not known by the aql(intellect) and ingrained innately, then there is no assurance of anything to be included within the matters known by the ‘aql. Indeed, this is from the most apparent of matters and the aclearest of what Allah has built within the intellects and innate natures.”
{Madarij as-Salikin, v. 3, p. 455}

“...to ally with its people,” this is al-wala, loyalty to the believers. “...and to oppose its people,” meaning, the people of shirk. This is al-bara from the mushrikin, and here it becomes clear that al-wala and al-bara enters into asl ad-Din

The difference is that what is from asl ad-Din, then there is no excuse of ignorance and it is not conditioned to establish the hujjah on whoever leaves it or leaves part of it.

As for takfir, then it is a hukm shar‘i and there is an excuse of ignorance and tawil (interpretation) in respect to it.Also, takfir is not upon one level, rather, there are different levels. So from it is that which is known in the Din by necessity, like takfir of whoever Allah made takfir of specifically in His book, such as Iblis; Fir‘awn; and whoever follows a way instead of Islam like the Christians; the Jews;and the idol worshipers. And what is below that from what is differed upon with regards to takfir of its doer, like leaving the salah and other than that. In addition to that, between them there are varying degrees,
(Read About Level Of Mutawaqqifin Available On Our TG Channel)

Based on that we say: whoever is ignorant of a hukm of the Shar' regarding one of the kufar or mushrikin, or one of their groups, then his ruling is not like the ruling of the one who commits shirk, because that which is shirk nullifies asl ad-Din,. But rather, his ruling is like the ruling of anyone else who is ignorant of some rulings of the Shari'ah or some of the obligations of Islam. So whoever has had the huj ah of the Message established against him regards to that disbelieves, but whoever has not had the hujjah of the Message reach him,then he is not a kafir. This is in contrast to being ignorant of tawhid, which is asl ad-Din, for indeed, he is a kafir with the kufr of ignorance.

This is what is followed and established by the people of knowledge regarding the difference between being ignorant of asl ad-Din and being ignorant of the shar'i obligations.

As well, from the proofs of this differentiation that takfir is from the wajibat of the Din and not from asl ad-Din is what is confirmed from the Sahabah (radiyallahu 'anhum) with regards to refraining from takfir of people who fell into riddah (apostasy) and calling them Muslimin. When the ayat were revealed making it clear the kufr of those people, they (i.e., the Sahabah) were not asked to repent from their tawaqquf (refrainment). Whereas it is confirmed that one of the Sahabah fell into shirk out of ignorance, despite that, the Sahabah declared his kufr, and the Prophet (sallallahu 'alayhi wa sallam) ordered him to renew his islam.

This proves the differentiation between falling into shirk due to ignorance and between being ignorant of the Shari'ah rites and rulings.

Allah Says: Indeed, those whom the angels take [in death] while wronging themselves - [the angels] will say, "In what [condition] were you?" They will say, "We were oppressed in the land." The angels will say, "Was not the earth of Allah spacious [enough] for you to emigrate therein?" For those, their refuge is Hell - and evil it is as a destination.
[Surat No 4 : سورة النساء - Ayat No 97]

Al-Bukhari recorded that Muhammad bin 'Abdur-Rahman, Abu Al-Aswad, said, "The people of Al-Madinah were forced to prepare an army (to fight against the people of Ash-Sham during the Khilafah of Abdullah bin Az-Zubayir at Makkah), and I was enlisted in it. Then I met 'Ikrimah, the freed slave of Ibn 'Abbas, and informed him (about it), and he forbade me strongly from doingbso (i.e., to enlist in that army), and then he said to me,

'Ibn 'Abbas told me that some Muslims used to go out with the idolators increasing the size of theirarmy against the Messenger of Allah.Then, an arrow would hit one of them and kill him, or he would be struck on his neck (with a sword) and killed, and Allah sent down the Ayah,(Verily, as for those whom the angels take (in death) while they are wronging themselves)."
Ad-Dahhak stated that this Ayah was revealed about some hypocrites who didbnot join the Messenger of Allah but remained in Makkah and went out with the idolators for the battle of Badr. They were killed among those who were killed.
Thus We Know Those Who didn't Make Baraah from mushrikeen and Sided with them against muslimeen were not excused with ignorance or excuse ofbinvalid ikrah and They were Returned to the rulings of Mushrikeen And Allah didn't Give Them Excuse.
Shaykh ‘Abdullah ibn Muhammad ibn ‘Abdil-Wahhab (rahimahumullah) said, “Thus Allah revealed this ayah and made clear the ruling of those mushrikin and that they are from the people of the Fire, even though they professed Islam.” [Ad-Durar as-Saniyyah, v. 10, p. 241]

Al-`Awfi reported that Ibn `Abbas said that the Ayah was revealed about somebpeople in Makkah who said they embraced Islam, yet they gave their support to the idolators. One time, theses people went out of Makkah to fulfill some needs and said to each other, "If we meet the Companions of Muhammad, there will be no harm for us from their side." When the believers got news that these people went out of Makkah, some of them said, "Let us march to these cowards and kill them, because they support your enemy against you." However, another group from the believers said, "Glory be to Allah! Do you kill a people who say as you have said, just because they did not perform Hijrah or leave their land Is it allowed to shed their blood and confiscate their money in this case" So they divided to two groups, while the Messenger was with them, and did not prohibit either group from reiterating their argument. Thereafter, Allahrevealed, What is [the matter] with you [that you are] two groups concerning the hypocrites, while Allah has made themfall back [into error and disbelief] for what they earned. Do you wish to guide those whom Allah has sent astray? And he whom Allah sends astray - never will you find for him a way [of guidance].

[Tafsir Ibn Kathir & Various Other]

when All Believer got same news about hypocrites as per narration one group made takfir other didn't and they give excuse of Shahdah or That if not making hijrah is major kufr.So Here Allah Didn't Give Excuse To Those who were in Makkah Because they didn't fullfil Asl Deen which is baraah mushrikeen (Distancing from shirk and its people) and They were Considered Kuffar & those who refrained from takir were not Called to Repentance.

(Read Levels of Mutawaqqifin)

So Indeed Their Is difference Between Bara'ah & Takfeer.Both Could Be Established Separately This Is Why Both Of These Were Explained Differently by Aimmah Deen We Don't Find From single Aimmah who Have Said That Takfir Is Established By Aql Rather Most Of GHULAH Use Their Statements Regarding Third Nullifier Because most of these GHULAH Know their is not a single statement from Any Aimmah That Takfir Is Established From aql or Fitrah.

Shaykh Sulayman ibn Sahman (rahimahullah) Said,

And thereafter, if it were decreed that a person from the scholars had stopped short from viewing the kufr of a person from the ignorant blind followers of the Jahmiyyiah or the ignorant blind followers of the grave worshippers, it would definitely be possible for us to excuse him regarding that, because he is excusably mistaken. We do not say that he is a disbeliever because he is not safe from mistakes,and the consensus regarding that (i.e. the third nulliier) is certain. It is understandable for him to make a blunder because those who are better than him have made errors…

Shaykhul-Islam [Ibn Taymiyyah] stated ten reasons why they, the mujtahidin,are excused due to errors and mistakes that they have made. As for making takir of him – I mean upon the one who made the mistakeand the one who made the blunder – then it is from the lies and false compulsions. Because no one from the scholars made takfir of anyone for stopping short of making takir on anyone because of any reason from the multiple reasons by which the scholar is excused if he is mistaken, wherein the evidence has not been established upon him regarding the disbelief of a person whom the description, which if manifested in a person, makes him a disbeliever due to that description.

On the contrary, if it is explained to him,and then he opposed it and rejected it stubbornly and persisted, [he falls into kufr]. And due to this, when a group of the Sahabah and the tabi'in like Qudamah ibn Ma'zun and his companions drank wineand thought that it was allowed for those who did righteous deeds according to what they understood from the ayah in surah al-Maidah the scholar from the Sahabah, like'Umar, 'Ali,and others besides them,agreed that they should be asked to repent and if they persisted upon making it permissible then they would make takir of them. And if they attested tobits impermissibility then they would be whipped. Thus they didn't make takir of those[who made wine permissible] due to their permitting it at first, due to the misconception that was present with them, until the truth was explained to them. And if they persisted in rejection, they would have been made takir of.

However, due to the ignorance and lack of knowledge which the verifying scholars are upon, it has thrown you into unreasonable recklessness regarding the view without a hujjah or an evidence, with false necessities and broken down ignorance. That path is from the paths of the people of bida' ,and this composition was woven upon their pattern with concealment and faulty reasoning. And this is not the correct way of going about things.

[Kashf al-Awham wal-Iltibas, P.16]

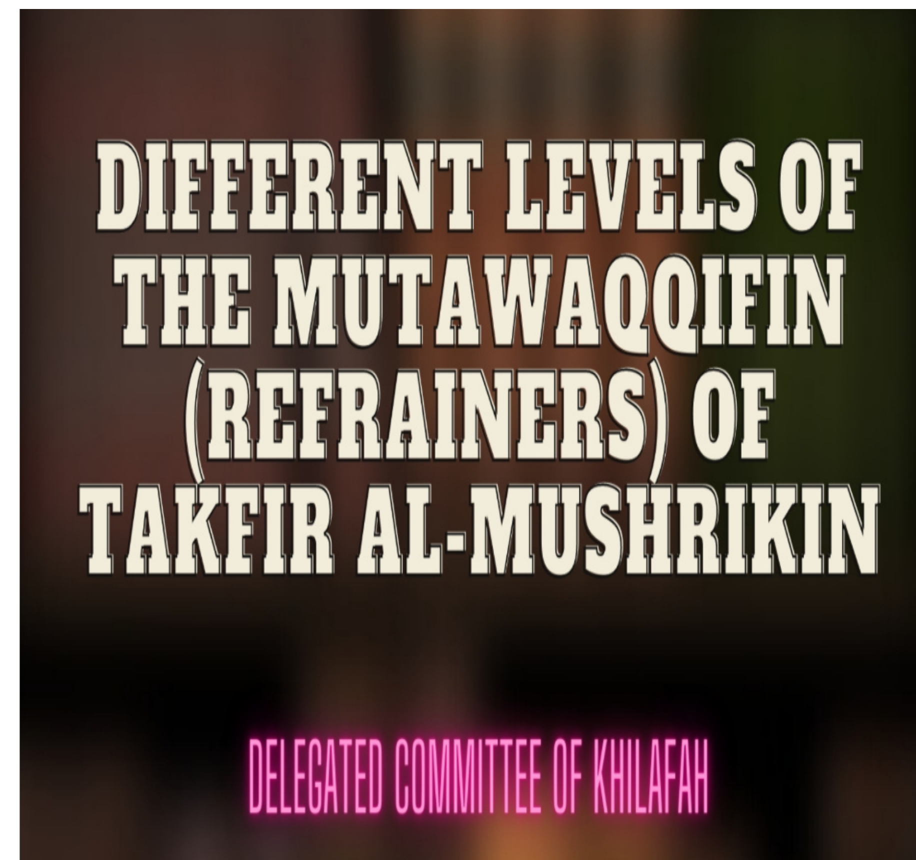
We Learned Two Things From This Fatwa Ibn Sahman while explaining the Matter of third nullifier explains the Kufr of istihlal & Mistake happened by Companians due to Taweel & they were excused Hazrat Umar (R.A) didn't Made Takfir Of Companions Who did Mistake But Made Barah From Their Action & Didn't Approved It likewise Ibn sahman Didn't Made Takfir of Scholars who were mistaken But made Bara'ah From Their Actions

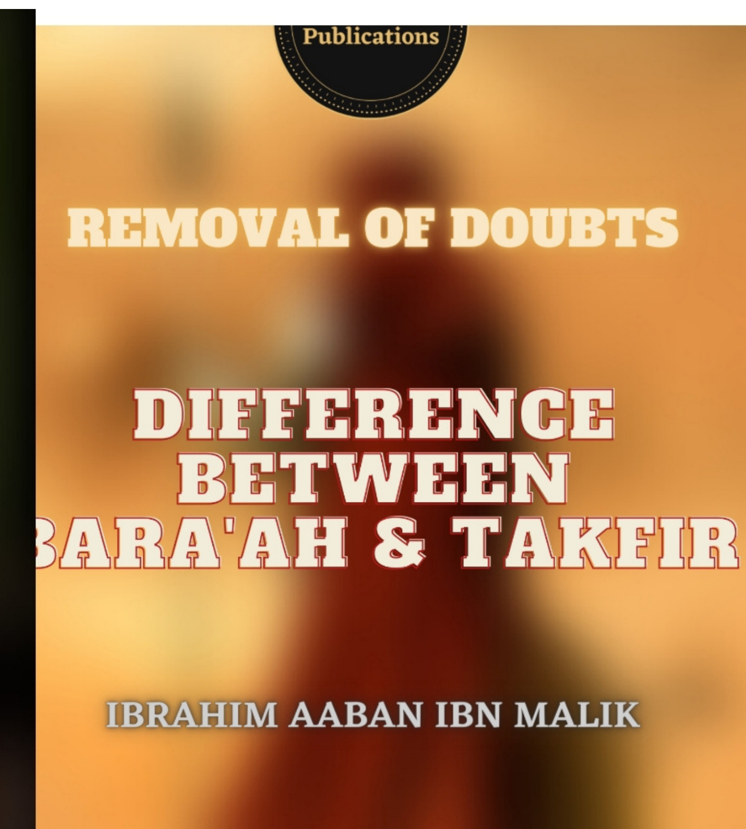
Thus look at his statement regarding not making takfir of one who doesn't make takfir of the blind followers of the grave worshippers. And look at his saying: "because heis excusably mistaken",and his saying: "and the consensus regarding that is certain." And also look at his saying: "As for making takfir of him – I mean upon the one who madethe mistakeand the one who made the blunder – then it is from the lies and false compulsions. Because no onefrom the scholars made takfir of anyone for stopping short of making takfir on anyone because of any reason from the multiple reasons, by which the scholar is excused if he is mistaken, wherein the evidence has not been established upon him regarding the disbelief ofa person whom the description which if manifested in a person makes him a disbeliever dueto that description." So he has considered that from thelies and false compulsions,and he conveyed from thescholars that the one who falls into that is not made takfir on, meaning, takfir of the one who excuses the mushrik associated to the millah of Islam. He has mentioned that ignorance in not understanding what the verifying scholars are upon would throw you into recklessness regarding the view without any hujjah,and that it is indeed from the paths of the people of bida'.

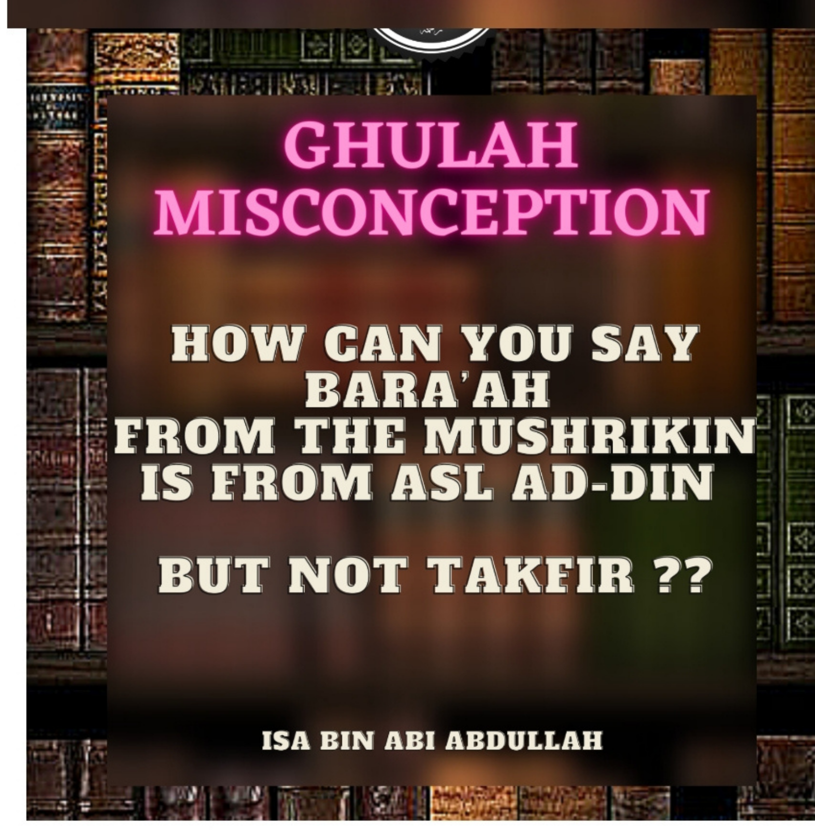
We Suffice with these statements,and if we were to probe all of the views of the scholars, it would have indeed lengthened. Rather theintention was to refute those who are using their unclearand general statements as proofs,and generalizing it without identifying the principles in theissue. And if their unclear and broad statements weretaken with their clear statements, these blunders would not have been made, rather, they would have been saved from this confusion.

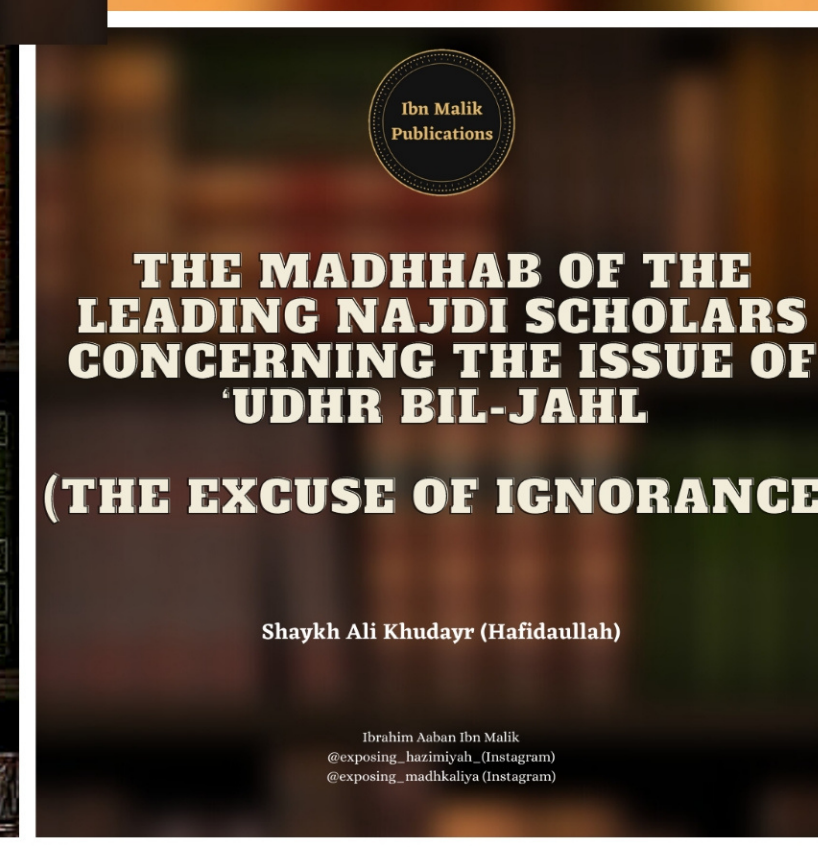
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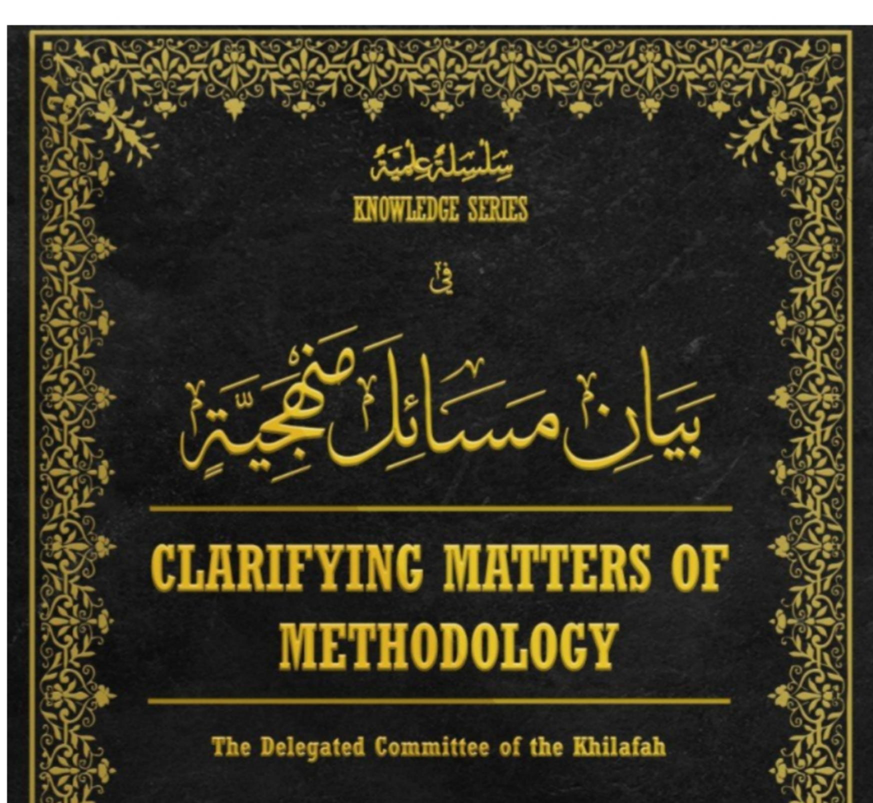
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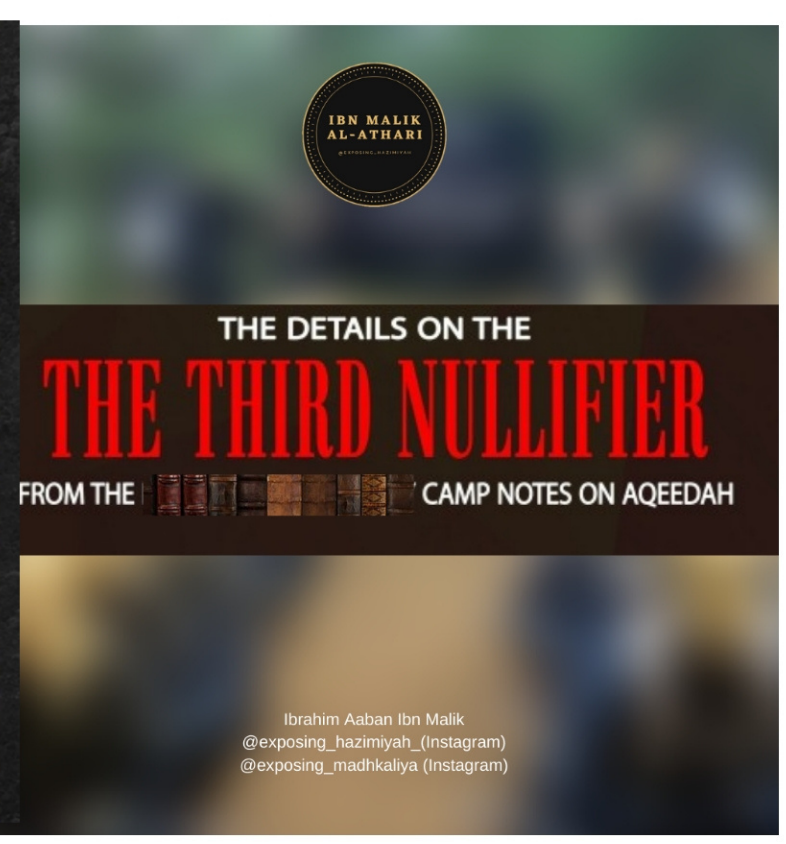


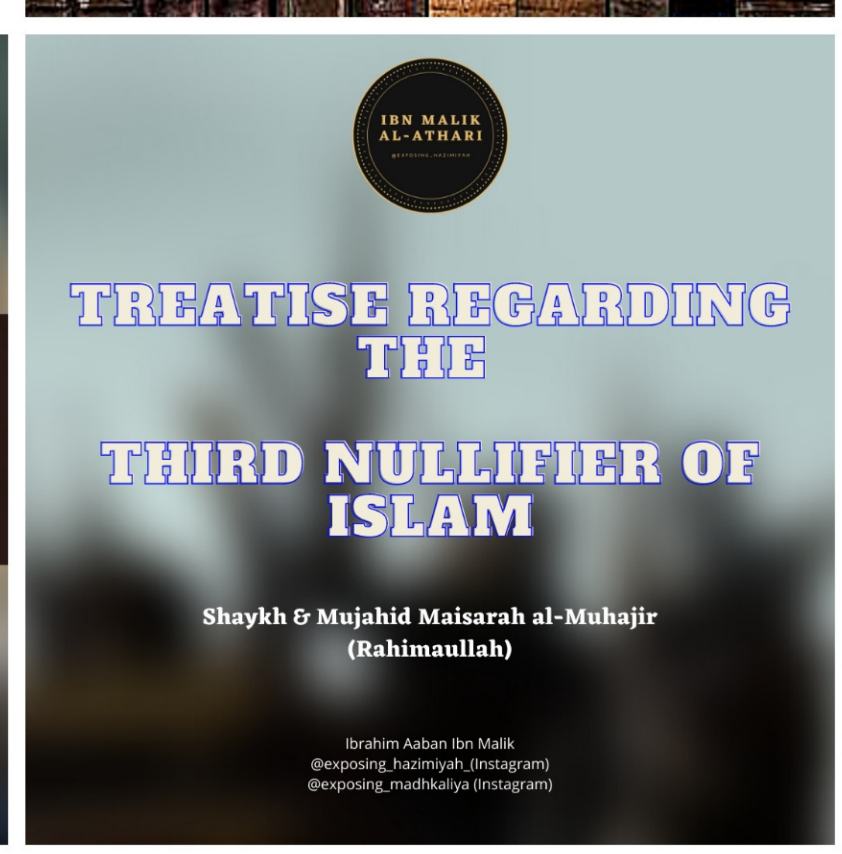


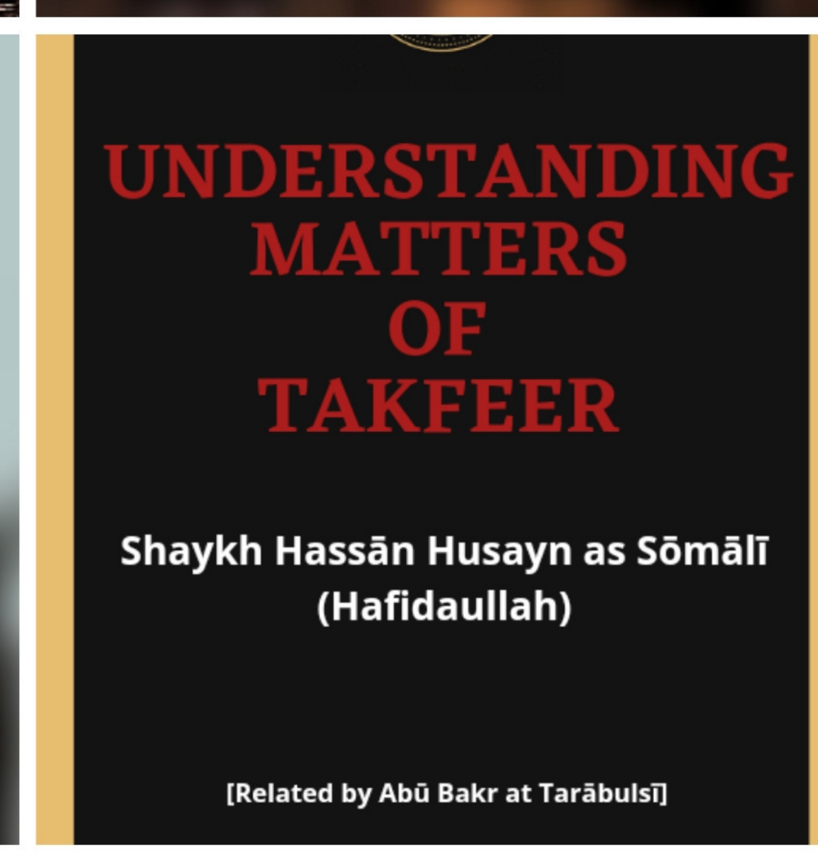












Shaykh Sulyman Al-Alwan (Hafidaullah)
Vs
Ghulah Takfeeriyun Hazimiyah

Letter To Those Who Make Takfir Of Shaykh Sulyman Al-Alwan In Their Ignorance

Ibrahim Aaban Ibn Malik Al-Athari
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DEBATE

Imam Ibn Idris Shafi (R.A)
Vs
Imam Ahmad Bin Hanbal (R.A)

Learn From Those Before You

Hamzah Al Misri

Ibn Malik Al-Athari
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Takfir & Its Types
Vs
Misunderstanding Of Khawarij

Hamzah Al Misri

Ibn Malik Al-Athari
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Person is Not Considered a Muslim Until He Disbelieves in the Taghut
&
Way Of Murjiah & Khawarij

Shaykh Ahmad Al Khalidi

Source : Al-Idah wat-Tabyin

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